In Lectures 1–5 (1920–24) 1920 AV3 Dead AV3

776 Yeth and Yethlu still receive attention in some localities as beings capable of affecting, at least prejudicially, the prosperity of the crops.

784 Turning now to purely human beings gifted with supernatural powers we find two principal representatives of the class: the Bili, a woman displaying some of the powers and proclivities of the western witch, and the Datyél, a person of either sex endowed with some of the abilities of the Seer and the Prophet.

There are also the possessors of the Evil Eye, voluntary or involuntary, and there are persons who have acquired powers of magic (white).

These are the principal Dramatis Personæ of the Living Supernatural, and we may now examine their peculiarities in somewhat greater detail, paying particular attention to the Bitye, the Chitch and the Bili, partly because of their peculiarly local character, as signalised by their purely local names, and partly because of their intrinsic importance.

The Bitye

776 From what I have heard I very much fear that the Bitye are as extinct as the Dodo, though their extinction is of quite recent date. Perhaps they still enjoy a tenuous existence in the phantasies of some elderly minds, but their day of power and awe is gone, their cult is dead, and their worshippers departed.

776 From the little information I possess it appears that the
• 778 Bitye lived in holes at the foot of trees and rocks; and that the cult consisted in placing offerings of food, as raw eggs of slaughtered animals, at the foot of the trees, i.e. generally in front of the holes. The Bitye themselves are described as puppies, or animals like puppies, so this simple form of worship was probably acceptable to them. At any rate they condescended to eat the offerings.

There were Bitye in residence at a spot on the Dadiaw Lot a little above the foot at Hindi, and the cult was maintained

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there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mir of Hunza. Animals were slaughtered there "in the name of the Bŏyo".

From a story of Hunza tribal history it appears that the Bŏyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuro and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuro, the weaker party, who was also incidentally in the right, agreed and said: "O brother, the Sahkla Bŏ.in and the Hilum Bŏ.in are very powerful and they are quick to wrath." But Khamer, who meditated a romp and had no mind to be caught in this way, would not even hear this proposal out. "If we swear by them," he said, "they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bŏyo.[1]

The Bŏyo now bear the stigma attaching to the gods of a superseded religion. "Bŏyo-worshipper" (bŏyo ŧ.ŏkimas) is now used in the sense of heathen, pagan.

There seems to be a special association between the Bŏyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bŏyo the associate two plays an important part. In a statement made in Ghizr by Ghulchhin Sultán 'Ali of Nagir regarding certain popular practices at Chaprót he said: "Further they say that all the people used to assemble to do worship to a pipe-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bŏ.in and Bŏyŏ as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bŏ.in seems to survive in bŏ.ochingus (pl. bŏ.in thingus) which was explained as wrath—the spirits of the dead. Bŏng-, occurring in other compounds, appears to refer to a dead person.

2x Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

number of puppy-dogs used to come out from below the pine-tree to drink up the blood. Then the people used to return rejoicing to their homes, and they used to say among themselves: 'Thanks be! Sickness has now been banished from the country.'"

Here it is stated that the tree is worshipped, but that the puppies, who are doubtless the Bōyo, benefit by the sacrifice. The Ṣhiṇa word (ilō.iki) translated "worship" means to *appease, placate, propitiate, do reverence to.* It corresponds, I think, exactly to the Burushaski °-ilikinas.

The other story, in which the tree also plays the chief rôle, is briefly as follows: From ancient times there was a juniper-tree in the garden of a man called Keramo Derbēah, living in the Dirēmiting territory. It was called the Bōyo Gal ("the Bōyo juniper"). It was said that formerly animals like puppy-dogs used to come out from under it. The people of Hunza used to propitiate them (worship them) and called them Bōyo. One, Bagher Tham, cut the tree down and he promptly died. Two stems grew up again from the stump and a man cut one of them. He became paralysed and an idiot. A man called Māmad Shāh cut down the remaining bough and he fell down from a cliff and was killed. After this people were afraid to meddle with the tree and left one bough (not previously mentioned) unmolested. Last year and the preceding year (1923 and 1922) this bough was still *in situ*. Then a man Yoqin obtained permission from the owner (Keramo Derbēah) and cut it down and took it to his house. But he had a dream in which a number of women appeared to him and asked him why he had cut down their juniper-tree, and intimidated him. In view of [illegible] and returned the juniper bough to its original owner, Keramo Derbēah, in whose house it now lies, for no one will venture to burn it.

Here we are left wondering whether there was any connection, other than topographical, between the juniper and the

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

A Čhèčh is a sort of bogie which usually appears at night. 776
It is said to "fall"—čhèčh *dijen*. A sound is sometimes heard and the Čhèčh appears in the form of some animal, such as a horse, donkey, or cow, but sometimes as a human being. Sometimes it appears as a tall figure which reaches up to the sky and is swathed in white clothing—a guise which is also sometimes adopted by Jinns.

When a man sees a Čhèčh he may faint with fear and fall [782]
to the ground. If, however, he can manage to preserve his courage and presence of mind and repeat the Call to Prayer (aṣān) the apparition will disappear. The people then reckon them to be Jinns.

Čhèčh are commonly attached to particular localities, from which it appears they do not wander. There are many such Čhèčh-haunted places in Gilgit proper as well as outside.

A Čhèčh is known to frequent the garden of the Political Agency office. Another haunts the neighbourhood of the P.W.D. Staff Bungalow and has been seen by many people. Its beat extends from there to the Political Agency Office, a distance of a few hundred yards. Another haunts a tree in the garden of the Divisional Engineer's house in the same area. Some deserted houses above the Ranbīr Bāgh are the home of another.

A Čhèčh has been seen by many near the European cemetery. My informant's brother once saw a man wearing black clothes in the cemetery. This apparition pursued him, kicked him, and flung him into an irrigation channel.

Čhèčh, like ghosts, are rather addicted to graveyards. Many other Čhèčh-haunted places could be mentioned.

[illegible] Čhèčh and their doings. One night Ghulām Muhammad, Chaukīdār (night-watchman), was sleeping in pursuance of his duty with his brother in the verandah of the Political Agent's Office in Gilgit. The brother used to give the following account, reported in slightly differing versions, of their experiences: "We were sleeping in the verandah of

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

V.

The Ceremony of Nagi Suchemi.

Nagi Suchemi is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagishi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

"Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

VI.

Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local [illegible]. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

773 keep trust in Provision, who was a servant of everybody. On this the Yaths sent "Trust" to the wolf, and he came with him to the ruler of the Yaths. The object was explained to him and he said that a bird called Garai Patan, who lived on the snows on the Coxus Mountain, should be sent for at once. Provision was first made the messenger; but the bird declined to come; whereupon Trust was sent to him and he came to see Bojare Shal and Yamlo Hal Singh. Bojare Shal now sent for a mouse which lived close to his home. When everything was ready the wolf gave orders that Yamlo Hal Singh should stand in water as a pillar upon which Gorai Pattan should spread his wings, while the mouse by the making a hole into the ice should bring out and spread all the soil over the wings of Gorai Pattan. The orders were obeyed and the wings of the bird covered all the water, while the mouse brought out all the soil which was beneath the water. In this way the earth was turned over the water.

X.*

"Neelo But" (The Blue Stone).

643 778 There used to be at Gilgit a blue stone called "Neelo But," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. There and then the people adorned his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Rá" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Rá, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

[787] The *dawyal* (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of ecstacy that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome *khilats* and other distinctions; some gratified by a gesture of kindliness

The Ceremony of Shri Bai.

778 796 842 782 Shri Bai is the name of a goddess who, as the people say, lived on a rock at Nangam, a village in the Astore district. The rock too is called Shri Bai, and is always kept covered with branches of juniper, while an attendant called "Boh Bin" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their

* [See also p. 109 *ante*.—Ed.]

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Boh Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Boh Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, *viz*: "Mulkum."

"Rato" or "Chili."

At Farfuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chuto Rato, Shilo Rato, Surgon Rato, Chilko Rato and Thoko Rato. In these tracts there are five very large boulders and five small stones, called respectively "Dev-ai-Maron" and "Mos Samaran Ken" (*i.e.*, stone for distributing flesh). Here the "Rato" ceremony, also called "Chili," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai-Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mos Samaran Ken" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder-blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai-Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small flat loaves. They threw the *atta* on the *chili* branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who eat and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bulchi were called "Aju Bin," at Sinakar "Shri Bin," at Gilgit and Dainyor "Rato-denaken," and at Naugam "Shri Bai." The

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

532 174 776 778

The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

776 782 262

"Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

361 771 764

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

[174]

Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

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3: Muhammad
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/For allusions to above categories in mythology and folklore, see category 539. --Analyst/

3: Muhammad
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/For additional information on propitiation, sacrifices etc. as part of ceremonies, see category 796. --Analyst/

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4 AV3 Dard AV3

241 day's sowing is held over the smoke. The rest is ground and made into a large cake about 2 feet in diameter, which is baked on the same fire and then placed in a secure place for the night, a man being specially placed on guard over it. The musicians have meanwhile been hard at work, and dancing is kept up by the firelight till a late hour. Next day the people having assembled on the Ra's land, the Ra rides out from his castle attended by all his family and retainers. Before him is borne in procession the large cake of leavened bread, on which wheat is heaped up, and a pomegranate, with a sprig of cedar stuck in it, placed on the top. This is carried by a man with his face smeared with flour, who is called Dono. The crowd having gathered round the Ra in a ring, the Yerfah approaches, holding two or three handfuls of the smoked wheat in the skirt of his robe, into which the Ra empties a small quantity of gold-dust. Then with a loud voice the Yerfah cries out: "Oh people, be ready, the Ra has mixed the gold and will scatter the seed; may your fortune be good!" Then the Ra, taking the mixed wheat and gold, throws it among the people, who scramble to catch it in their skirts. More wheat and gold-dust are then poured into the Yerfah's skirt and scattered, the ceremony being repeated four times, to the north, south, east, and west. Those to whom it has once been thrown are not allowed to shift their places so as to get more. Then a yoke of oxen is brought to the Ra, who takes the plough handle and ploughs two furrows, eastwards and westwards, scattering seed; he then returns to the castle, after making over the large cake to his ploughmen, whose perquisite it is.

241 After this the *Rátch Mooger*, or, "the Ra's he-goat," is
• 782 taken up to the tower of the castle and sacrificed by a Rono; one of this caste alone being permitted to officiate. Cutting off the head and feet, the officiating Rono holds them up in view of the assembled people, and all the drums strike up. The carcase of the goat is made over to those whose perquisite it is. In Gilgit it is the perquisite of the men of the village of Boormuss, who are Shins, and whose privilege it is to carry the Ra's standard in war, for which they receive a goat a day while in the field. Then, while the people stand expectant, the *Yoodeni durrung*, "the fairy's drum," is heard to sound. All faces are averted to prevent the evil that would surely happen to him who should catch sight of the performer, and the *Yoodeni-ai*, or, "fairy's she-goat," is brought and sacrificed. Some of the blood is sprinked on the

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4 AV3 Dard AV3
Burush. AV7

fairy's drum, and the carcase is given to the Dom musicians, whose perquisite it is. This ends the ceremony, and the day is wound up with archery, dancing, singing, and polo. The mark for the bowmen is a block of wood, with a small wedge of silver, given by the Ra, beaten into it, which becomes the prize of the most skilful marskman.

On the second, or people's day, feasting and dancing go on almost the whole day. They visit one another's houses, being expected to eat something in each house. A few yards of ploughing are commenced as a matter of form by every land-holder, for without this a good crop could not be expected.

In Hunza and Nager this festival is called *Thumer Bepow*, or, "the Thum's sowing," and is celebrated in exactly the same way, but it does not take place till spring owing to the difference of climate. A somewhat similar festival takes place in Yassin and Chitral, where it is called *Bisnik*, "seed-sowing;" but the ruler does not take part in it, the present ruling class in Yassin and Chitral having never identified themselves with their humbler subjects. In Yassin the festival is accompanied by a curious custom. The Tarangfah is mounted on a good horse and clad in a robe of honour given him by the Mihter. In this way he is conducted to the polo ground, where all seat themselves while the music strikes up and the Tarangfah gallops twice up and down the ground. Should any accident happen to him, such as either himself or his horse falling, it is regarded as a presage of misfortune to the whole community, and of speedy death to himself. In order to avert evil, he and his family observe the day as a solemn fast.

In Wakhan no public ceremony takes place, but the first seed-sowing is a time of festivity in every household. A bowl of grain, half of which has been roasted, is carried out and scattered round the house. Then the goodman starts for his ploughing, but returning clambers up to his house-top and scatters seed through the central sky-hole which gives light and ventilation to the house. Then, proceeding to his field, he traces a circular furrow twice round it, scatters a little seed, and returns home, where he finds the door barred against him, and he is not admitted by the women till after much entreaty. The next morning he rises before daylight and drives an ass into the house, giving occasion for much fun and joking, after which the ass is sprinkled with flour and driven out again.

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[illegible] the Chilas category 116 pp. 102-105 -- Analyst

4 A43 Ward A43

000 — I think there can be little doubt that in this festival we see a relic of the Hindoo Dussehra. A native gentleman has obliged me with the following note on the subject :—

"The chief Hindoo festival connected with agriculture was Dussehra, the 10th day of Asvu Sukla, when the previous nine days have been spent in worshipping the goddess Durga, barley being sown near the place of worship it is given to the Raja by the Brahmins as an emblem of success, and after that the sowing of spring crops commences. The Raja going through the form of ploughing and sowing was, in ancient days, considered to take away the sin which tilling land is supposed to convey, and the Raja being the master of the land must take the first and principal part in the operation before his subjects would consent to plough. I can find only one instance of the Raja being obliged to plough in person. It is in the Ramayana. Raja Janak, the father of Sita, the wife of Rama, when there was a drought of twelve years in his kingdom, was solicited by the people and Brahmins to plough in person. He did plough, and there was plenty of rain, and Sita was born."

● 782 The ceremonial of the cedar worship in Gilgit was as follows :—

For three days previously, three chosen unmarried youths underwent daily washing and purification. On the fourth day they started for the mountain, provided with wine, oil, bread, and fruit of every kind. Having found a suitable tree they chose a branch, on which the wine and oil were sprinkled, while the bread and fruit were eaten as a sacrificial feast. The branch was then cut off and carried to the village. At its entrance the party were met by all the people in holiday attire and conducted to the appointed place with music and rejoicing, where the branch of cedar was placed on a large stone by the side of running water. A goat was then sacrificed, its blood poured over the cedar branch, and a wild dance took place, in which weapons were brandished about, and the head of the slaughtered goat was borne aloft, after which it was set up as a mark for arrows and bullet-practice. Every good shot was rewarded with a gourd full of wine and some of the flesh of the goat. When the flesh was finished, the bones were thrown into the stream, and a general ablution took place, after which every man went to his house, taking with him a spray of the cedar. On arrival at his house he found the door shut in his face, and on his knocking for admission, his wife asked, "What have you brought?" to which he answered, "If you want children, I have brought them to you; if you want food, I have brought it; if you want cattle, I have brought them; whatever you want, I have it." The door was then opened and he entered with his cedar spray. The wife

Mr. Ralston G-8 (1873-1878) 1880 [redacted]
4 AV3 Dard AV3

then took some of the leaves, and pouring wine and water on them placed them on the fire, and the rest were sprinkled with flour and suspended from the ceiling. She then sprinkled flour on her husband's head and shoulders, and addressed him thus:—"Ai Shiri Bagertham, son of the fairies, you have come from far!" *Shiri Bagertham*, "the dreadful king," being the form of address to the cedar when praying for wants to be fulfilled. The next day the wife baked a number of cakes, and, taking them with her, drove the family goats to the Chili stone. When they were collected round the stone, she began to pelt them with pebbles, invoking the Chili at the same time. According to the direction in which the goats ran off, omens were drawn as to the number and sex of the kids expected during the ensuing year. Walnuts and pomegranates were then placed on the Chili stone, the cakes were distributed and eaten, and the goats followed to pasture in whatever direction they showed a disposition to go. For five days afterwards this song was sung in all the houses:— 712 539

Dread Fairy King, I sacrifice before you,
How nobly do you stand! you have filled up my house,
You have brought me a wife when I had not one,
Instead of daughters you have given me sons.
You have shown me the ways of right,
You have given me many children,
You have made me like the mountain,
I have brought the family of the mountain toys,
I have gone to Sargin Gilit,
That I might see the people.
You slay many wild goats,
You with the gun on your shoulder,
Oh you with the sword in your hand!
Oh you riding upon a horse!
Oh you [illegible]
Dread king, I will slay you a ram.
Oh you that have come from the mountain,
I will rub your feet with butter.
Oh you that have come from below,
I will anoint you with oil.
I have been to the wide plain,
They have slain you a fine he-goat,
A ram has been slain, I have honoured you to-day,
To-morrow you will depart.
Go, dread Fairy King, I salute you,
You have given me prosperity,
How shall I let you depart!

The Chili stone is still to be seen at the entrance of every Shin village. [778]

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Gurais. Avj

D 742 178 B 742 178 D [749] It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D 771 171 It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 778 742 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

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sacrificed beside the stone, which is sprinkled with blood, and in other places the practice has only lately been discontinued. Though the religion introduced by the Shins would appear to have been of a Brahminical type, it must have contained also a considerable amount of demon worship, as is shown by Mr. Shaw in his account of the Hanu Dards.

I have been told that when the Cashmere troops first occupied Gilgit, there was in the fort a slab of stone about 3 feet long, bearing a Sanscrit inscription. My informant told me that he had made out the words, "Ishwar ling murti," or, "the Lingum incarnation of Shiva," but that the rest of the inscription was illegible. In 1871 the fort was destroyed by an earthquake which exploded the powder magazine and reduced the whole to ruins. The present fort was erected on the same site, and the stone was doubtless built into the foundations. The names of many of the rulers and of a number of places, not only in the Indus and Gilgit Valleys, but also in the Chitral Valley, point to a Brahminical origin. Amongst the names of places may be mentioned *Sas* (Siva, *or* Mahadeo), *Shigrum* (Siva's village), *Shigrur* (Siva's priest), and *Swami*. In the Hunza and Nagar genealogies we find the names of *Ladikkum* (the beautiful Thum), *Harrikkum*,[1] and *Bukkatikkum*,[2] and one of the last independent Ras of Gilgit, Suleiman Khan, is best known by the name of *Gowrikkum*.[3]

With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shins into the Gilgit Valley, and, to a greater or less degree, wherever their rule extended. In valleys in which they were out-numbered by the former inhabitants, the result was, doubtless, a mixture of Buddhism and Hindooism, grafted on a form of demon-worship already existing in the country. The religious practices of the Hanu Dards described by Mr. Shaw, probably approach most nearly to those which formerly existed in Gilgit and the neighbouring valleys, when under Shin rule.

The Shins seem to have introduced, along with their form of Hindooism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *Chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of puri-

[1] From Hari, a name for Mahadeo.

[2] Probably a corruption of Mukhatikkum, referring to Mukhut "the first transmigration."

[3] From Gouri, the wife of Mahadeo.

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The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytized, and those only men of no education. D 795 B 795

Soonnees speak of them as "Kaffirs" and "Rafizi," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-purust," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the tranamigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalima is D B [782] D B [778] D B [545]

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(c) **Mi dpongs**: It comprises the following two families: Phanko, Kalongpa. (The Tingkaiapa-family originated when a younger brother separated himself from the Kalongpa family.)

(d) **Rab bloopa**: It comprises the following three families: bKod rnams phalpa, Brogmapa, Skambarpa.

Besides those mentioned, there are three families which do not belong to any *pha-spunship*: Mon, Bhotapa and Starapa.

More families do not exist at Khalatse.

As regards the *Brushalpa*, they have taken their name from the village of Brushal near Gilgit, and they know for certain that their forefathers were colonists from Gilgit.

The *Pakarpa* also know that their forefathers once emigrated from the vicinity of Gilgit. *Pakar* is a Dard word meaning 'meadow.' Compare my Beso-na-senge, No. II.

Thus we see that out of 21 families which are members of *pha-spunships*, 16 trace their origin from the neighbourhood of Gilgit, which has remained Dard to the present day.

Mi dpongs means 'lord of men' and Rab bloopa means 'state-minister.' These two *pha-spunships* may go back to the Tibetan conquest of Khalatse, when their forefathers were perhaps the Tibetan lords of the Dard population.

From all this we see that the Dards, the lords of the country before the Tibetan conquest, were only colonists from Gilgit. Whom did they find in the country on their arrival? Did they perhaps find a Mon and Bhota population? All this I cannot solve.

(3) *Remnant of the Dard language.*—It is most interesting that in one house of the Brushalpa, in the house Gongmapa, a last remnant of the Dard language has survived until the present day. On New Year's day when a new branch of the pencil-cedar is placed on the house-altar, the prayer is rendered in Dardi, because the spirit of the house is supposed to understand this language only. This is the prayer:

Dargyasni di sha nomo kla shusi
Shusi bi sha nomo kla shusi
Sinani bi sha nomo kla shusi

As a Tibetan translation this is given:

ངས་རྒྱལ་བྱེད་ཀྱི་ཤ་ལ་ཕྱག་འཚལ་ལོ།།
ཤུ་སུ་ཡི་ཤ་ལ་ཕྱག་འཚལ་ལོ།།
ངས་གཅིག་གི་ཤ་ལ་ཕྱག་འཚལ་ལོ།།

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The following is my attempt at a restoration of the text according to the Dard dialect of Da-:

Dargyoni ila-lja nanno kla shoni
Shoni khi-lja nanno kla shoni
Shoni khi-lja nanno kla shoni

Translation:

Give abundance! Honour to them, oh god Shoni!
Crops also! Honour to them, oh god Shoni!
& sun also! Honour to them, oh god Shoni!

Notes on the Dard text:

Dar-rgyas is a Tibetan synonym sometimes meaning about 'clear, dawn;' *di* was probably in course of time contracted from *ila*, give, and *ni*, then; *nas* or *lja nanno* "to them," *she* and *ja* are frequently used terminations of the dative case; *nno* instead of *nno* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *nanno* as well as *nano* often occur in the sense of 'glory, honour' in the Bono-ne-songs, Lolokki Songs, No. XXXI 6; *kla* is the Tibetan *Sa*, a Pre-Buddhist god; *Shoni* is the proper name of the brown god. *Shoni* means 'harvest'; it is supposed to be the same as Dard *khi*, meaning 'also.' *Khi* in the second and third lines the *i* of *nkha* was lost in the preceding word. The *oi* in *shoni* is the emphatic syllable of Tibetan.

(4) *Dard customs.*—To the present day the Shoni-festival is considered as a Dard custom. It is held 14 months after the Diet of Dawaskan. In Khalatse it is celebrated in this way.—Cooked heads of goats and sheep, and radishes called *ton ton*, are brought before an ancient tree of wild rose (*rankol mangpi spung*) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

Also the Lolokki music and art of dancing is an entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Lolokki music, besides the Chinese scale,—chromatic scales are in frequent use. Of chromatic scales I have discovered the following in my collection of Lolokki tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the notes of the Tibetan Lolokki songs is almost invariably trochaic, the notes of the Lolokki tunes is iambic.

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to demonstrate similar reasons

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"Chili" or cedar worship, and of the Shin feast of sowing synchronised, and the two thus became welded together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in the next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Bá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Bá the skirt of his chogo full of the smoked grain, and into this the Bá throws a small quantities of gold dust. The golden grain is then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Bá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums strike up, and the Bá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all connected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Tudusi drum, or fairy's drum, which was kept on the top of every Chief's castle, played a part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum myself, but no feast in the old days was complete

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men using the upper path could reach Nomal. There were ominous mutterings of a coming storm brewing in Hunza and Nagar, and it was imperative that I should be able to move troops to Nomal and reinforce the garrison at a moment's notice. The road was therefore taken in hand in November 1890, and in a couple of months we had driven a good six-foot road through the bad piece. It was not a pleasant road to ride over when it was finished, for there were sheer drops of two and three hundred feet into the river below, but it sufficed. The last hundred yards of the worst bit of cliff nearly broke our hearts. The hillside was formed of alternate layers of sand and loose water-worn stones, and, cut back as we would, we could not get to firm ground. Four times our carefully-built supporting walls went with a run. The men were in despair, even my ever-cheery Major Gokul began to despond. Then, at the men's request, we sacrificed a goat, and made offerings to the god whose business it was, erected a little cairn with a daily consecrated flag, rebuilt our walls with layers of brushwood between the stones, and our road stood. I could now sleep in peace so far as Nomal was concerned, and I turned my attention to the bad cliffs between Gilgit and Bunji, and to the road further back.

The labour question was an incessant difficulty. The people of the country were very bad at road-making, and, moreover, had already plenty of work, and I had not enough tools to employ, or money to pay, large numbers. The men of the Kashmir Imperial Service Troops could not be taken away from their drills, musketry, and hut-building. They